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in all essential features, he was the same person they had known before the crucifixion.

And thus has Sheol passed out its own shadows into the still-growing conceptions of eternity, eternal life, heaven and hell, and the continuity of the *ego* been established in the thought of man.

A Meditation.

Gal. 5:22. "The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance."

The world just now seems full of Corinthian Christians seeking some gift of the Spirit—some modern speaking in tongues, or working of miracles, or gift of government. But ought we not to discriminate between the "fruit" and the "gift" of the Spirit? Paul certainly leaves no ground for hesitation. Why should we who are in these latter days praying for the Spirit's presence prefer the spectacular thing, rather than those deep moral impulses which come from the divine indwelling? The man who looks to God for the *fruit* of the Spirit will be a better father, a better citizen, a better helper of those in need—in a word, more Christlike. Can we say the same of those who demand the *gift*?